

terated drugs and liquid damnation." Even ministers and temperance lecturers have their pictures appended to advertisements, with glowing testimonials in favor of mixtures of whose nature they are profoundly ignorant. One of the latest examples of this credulity is the warm endorsement of a certain medicine by a noted temperance revivalist as a great tonic to be used by persons trying to recover from the alcohol habit. Repeated analyses reveal that this "tonic" contains nearly twenty-eight per cent of alcohol, and is, therefore, stronger than most of the alcoholic beverages commonly sold. People who would not knowingly "touch, taste, or handle" alcohol or opium are taking these drugs regularly in patent medicines. There are few, if any, liquid patent medicines that do not contain large quantities of alcohol, and many contain opium and other dangerous drugs as well. Those who have studied any of the standard physiologies of the day are acquainted with what is taught therein of the deleterious effects of alcohol and opium upon the human system when taken steadily in even moderate doses. Is it likely that these drugs, so inimical to health, have a different effect upon the body when disguised under the name of celery compound, sarsaparilla, consumption cure, nerve restorer, nervura, drops of life, essence of life, or any other high-sounding title, from what they have as plain whiskey or morphine? Has the patent medicine manufacturer any power whereby he can change their deadly nature?

The question will naturally be asked, If these compounds do harm only, why do people feel better while taking them? The alcohol and opium, either or both of which are active ingredients of these preparations, possess the power of benumbing the nervous system so that uneasy sensations are allayed. The pain is stilled and the disease or functional disturbance forgotten for the time, because the nerves, which cried out a warning of something wrong, have been drugged into insensibility. The trouble which caused the pain is still there, and, if anything serious, will only be augmented by the poison taken to silence its symptom. Drugging to benumb pain, instead of seeking to know the cause of the pain, and removing that, is as sensible as it would be to gag and bind the watchman who gives an alarm of burglars, and then lie down to rest thinking all is well because the watchman is quieted. Who ever knew a patent medicine user to be cured of his ills so that he ceased to take nostrums? The habit of "dosing" grows, and one vaunted remedy is tried after another until the health is thoroughly undermined and the poor, deluded mortal is a physical wreck, his only comfort being, if he takes it, that he has been useful in helping to build a steam yacht or a palace for the patent medicine manufacturer.

Mothers sometimes wonder why their boys take so readily to cigarettes or their daughters to cocaine, never thinking that the soothing syrup or cough mixture given freely by

herself to her children developed a craving for something stronger later on. Mrs. Winslow's Soothing Syrup, advertised for years in church as well as secular papers as "invaluable for children," is cited in the report for 1888 of the Massachusetts State Board of Health as containing opium; also Ayer's Cherry Pectoral, Dr. Bull's Cough Syrup, Jayne's Expectorant, Hooker's Cough and Croup Syrup, Perry Davis's Pain Killer, Moore's Essence of Life, Mother Bailey's Quieting Syrup, and others too numerous to mention. The report says: "The sale of soothing syrups, and all medicines designed for the use of children, which contain opium and its preparations should be prohibited. Many would be deterred from using a preparation known to contain opium, who would use without question a soothing syrup recommended for teething children." Again, on page 149 the following is quoted from a prominent physician: "Among infants, and in the early years of life, soothing syrups are the cause of untold misery; for seeds are doubtlessly sown in infancy only to bear the most pernicious fruit in adult life. It is said that one of the best known soothing syrups contains from one to three grains of morphia to the ounce of syrup. I believe that stringent legal measures should immediately be taken to stop the sale of so-called soothing syrups containing opium, morphia, or cocaine."

The writer has known mothers so ignorant of the nature of these soothing syrups as to deliberately put the baby to sleep upon them in order to insure relief from care for some hours.

Of the danger and harmfulness of patent cough mixtures "The American Therapist" says: "Cough mixtures, as a rule, do more harm than good. Nine times out of ten the principal ingredient is opium. It is true that opium may lessen the tendency to cough, but it does great damage by arresting the normal secretions, and the system becomes affected by the poisons from the kidneys, skin, stomach, intestines, and the mucous membrane lining the upper air passages. Not only do these mixtures arrest every secretion in the body, but they also show their deteriorating and degrading effect thro the stomach. They contain substances which tend to disorder and derange digestion."

Dr. T. D. Crothers, of Hartford, Conn., in a recent number of "The Journal" of the American Medical Association, tells of cases he has known of persons suffering from some bronchial irritation who were addicted to a cough remedy which contained morphia. They suffered from the use of it, but with great difficulty were made to abstain from it. He also cites the case of a clergyman who certified to a cure of consumption by a certain cough drug, but he could not keep from using it more than a day or two. He afterward became a morphia inebriate.

Newark, N. Y.

Religion regulates the will and affections.

TO MY MOTHER IN HEAVEN

If I could whisper, mother, dear,
All I have suffered in your ear,
Your heart would draw so softly near
That tear would sadly blend with tear,
My kindest, truest mother, dear,
For my dear boy is going astray;
Drifting away, drifting away.

I cry to God; I plead and pray
To save my boy; but he drifts away.
Oh, how I need you every day!
Mother, how could you go away?
Will you ask God to save my boy,
Who is going astray, drifting away?

How often I have heard you say,
Your boys were good. None said you nay.
Of all your five none went astray;
They all walked in that narrow way;
They all were men who learned to pray.
Will you ask God to save my boy,
Who is going astray, drifting away?

Mother, how you would grieve and pity
The daughter you love in this great city,
Friendless and lone—with none to cheer—
Yes, Jesus is near, mother, dear,
My mother, dear, Jesus is near.
Will you ask Him to save my boy,
Who is going astray, drifting away?

Mother, your smile is with me yet.
Oft when my eyes with tears are wet
Your brightest smile of perfect rest,
It comes to me when I'm oppressed,
And cheers my heart my mother blest.
But my dear boy is going astray,
Drifting away, drifting away.

And when this weary life is o'er
You'll meet me on that other shore,
Where we who love will part no more.
Together forever; forever together.
And we'll ask the angels to carry my boy
Where he'll never go astray; never drift away.
—Sabbath Reading.

Our Young People

THE GOOD FIGHT

1 Tim. 6: 11-16; 2 Tim. 4: 7, 8

Topic Nov. 6.

The great battle of right against wrong has been the conflict of the ages. Sin brought sorrow and death into the world. Sin drives men from God and holds them in bondage to death. Sin would forever destroy happiness and dethrone law and virtue but in the fullness of time one came who could say, "I have overcome the world" and again "which of you convicteth me of sin?" and he flung the declaration of war to the world: "I came not to cast peace but a sword," and he bids us follow him tho it mean the turning against father or mother or brethren or friends. There are only two sides to the issue. Either we must follow the Captain of our salvation or we must be with the adversary. Our weapons are not carnal but they are mighty to the pulling down of strongholds. Our victory is certain if only we obey our leader. Our wants will all be provided for, our armor and our weapons are furnished to us and strength will be given to us that we may endure unto the end. Life is not an idle dream but a field of action and God wants young people who will enter it not for plunder but to bear the sword against evil. By and by there will be complete victory and only those who share in the battle may share in the reward. This is just and right. Let us to the front under the banner of love, wielding the sword of the spirit, forgetting those things which are behind, let us do with our might and finish the fight in the name of Him "who always causeth us to triumph thro our Lord Jesus Christ."

SCRIPTURE LIGHT ON THE GOOD FIGHT

1. This is not a carnal warfare, Jas. 4; 2 Jno. 18: 36.
2. This is a fight of faith, 1 Tim. 6: 12.